

The Occasional Doctor

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EXAMINATION

BEFORE A

Committee of Whigg-Priests,

THE Ninth day of the Ninth Month; a Welch Curate, or a Son of the Church of England, that goeth in Welch-frize and a russet Cloak, ycleped the *Occasional Doctor*, a Soul-saving-searching-awakening Usurer, Broker, Briber, and Monopolist of Livings and Lectures, a Servant of Servants in the work of the Gospel, holding forth at the Meeting-place in the Wall, and Pastor of a Church there, was called before the Reverend the Committee of ejected Ministers, where the Chair-man told him of several *misdemeanours*, whereby he was a *scandal* to their Cause: Particularly, that under pretence of the promise made to them to reserve his Pulpit for any well-affected Brethren not conforming, who would take pains to confirm the Disciples, and to establish them in the faith, he had admitted Fifth-monarchy men, Anabaptists, and others to his Pulpit, to the great disparagement of the holy Cause, which may be thought to countenance those Factions and ways. Whereunto the Anabaptist-Independant-Presbyterian Son of the Church replied; *That 1. he desired to become all things to all men. 2. That though the Brethren of the Baptized way differed from us in some points, yet they heartily agree in the main, viz. zealous opposition of the tyranny, superstition, and prophaneſs of these times, which he understood to be the present Interest. 3. That because no body would hear him before these times, he must now please every body to gain a Congregation.* The Chairman urged against him further, that he being appointed to look out all opportunities of employment, and so bring in his destituted Brethren to his Church, allowing them what he gained abroad, only reserving two shillings in ten for his own pains, he snatched up all that was to be got in Town, and employed his Brethren, but allowed them little or nothing. He replied, *That he knew not how soon he should be out of all, for the High Priest of London threatened him every day; and he desired to be excused if he lay in something against an evil day.* Another of the Committee urged against him the Forty Pounds it cost him in the Maids business, where he was caught in *Shoreditch*. To which he replied, *That the Spirit was willing, but the flesh was weak; his heart was right, he intended to propagate the Gospel.* When they told him he should marry and not burn; he answered, *I suppose that it is good for the present distress, I say, it is good so to do.* After complaint of several misdemeanours, the Doctor tells them, *That if they did anger him any more he would be Episcopal, for saith he, I was an Anabaptist, and they being too busie with me, I turned Independent; the Independent troubled me in Wales, I came to London, and was a Presbyterian, and if you will not let me alone I will even turn, and be a Son of the Church.* Whereupon another of the Committee advised, *That they should not narrow their Interest, nor offend the Brethren, adding, that the Doctor was the most thorow pac'd Nonconformist in Town.* After which Mr. *Occasional* made the following speech: *I shall in my vindication offer you several things, which I do for the propagation of the good Old Cause, and then leave you to judge whether I deserve your Reproof or Commendation.*

i. I read

1. I read little or no Common-prayer.
 2. I do not use the Surplice.
 3. I Preach Mr. *Jenkins*, Mr. *Watson*, Mr. *Gurnal*, Mr. *Manton*, and others Works, so that while I Preach they are not silenced.
 4. I am in the Morning at a Church, and in the Afternoon at a Meeting.
 5. At a Lecture I pray an hour, and Preach two hours, wherein I hint many things effectually for the good Old Cause.
 6. Where I do one Office at Church according to the Common-prayer, I do five at home by the Directory, especially in visiting the sick, and Baptizing the faithful Children.
 7. Upon the 30. *January* and 29. *May* I hold a private Fast, and have no Sermon at Church, unless it be a Sermon at night for preparation to the Sacrament, or so, for I observe that custom still.
 8. I watch every vacancy in Town by sickness, absence, and I bring in either my self, or some well-affected brother to that place, whereby, as the Scripture saith, we take no small advantage.
 9. I keep two Registers, one for children baptized according to the Directory, which I have at home, and the other for Children Baptized according to the Common-prayer that I have at Church; one for people I marry without licence, whereof I have married many of our dear Brethren and Sisters, the other for one or two in a year I marry with a licence, which licence I keep to shew for any body that is married.
 10. I bring in all the Intelligence that is stirring among the Episcopal Divines, as they call them, who take me for one of themselves, and accordingly admit me to their Lectures and Meetings.
 11. I have a convenient Chamber for private Meetings and affairs at *Sion-Colledge*, where I can do no little service.
 12. I receive to my Church all such tender Consciences as cannot keep their own Churches, being enjoined reverence and order, and decency, as they call it; and I let them do what they will, for I tell them, if the heart be right all is well; if they will keep on their hats they may, if they will receive the Communion sitting they may, which is a great ease to good men.
 13. Whereas there is nothing but Bitterness abroad, and railing and reflecting upon the late times, I offer now and then a word of comfort in that particular, intimating the good of the late Cause, the holiness of the people engaged in it, with a word of being faithful to the Covenant.
- Upon this the Committee dismissed him with thanks, and wished him to walk circumspectly, and be wise as a Serpent.

God save the King.

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